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THESE DAYS:
Castro's Foes
Are Humanists

By JOHN CHAMBERLAIN

WHEN FIDEL CASTRO goes, and the various anti-Castro Cuban factions begin their post-revolutionary struggle to reconstitute the fabric of Cuban life, the world should benefit from the fact that all the anti-Castro leaders are old-fashioned humanists when it comes to respecting the individual.

Even Manuel Ray, whose economic philosophy hardly differs from Castro's own, cannot stand the idea of enforcing economic decisions by sending opponents to prison or the firing wall.

As for Manuel Artine, head of the Movement for Revolutionary Recovery and leader of the ill-fated landing at the Bay of Pigs, he is that strange thing in the modern revolutionary world, a Christian who really lives by the tenets of his faith.

I like Artine because he broke with Castro not because Fidel was a Marxist but because he was a liar. This was the action of a human being, not an ideologue. When he was still in the Castro movement, Artine was a manager in Oriente province for the government's National Agrarian Reform Institute. At one point he was asked to help mislead Cuban business men about the "People's stores" that were being organized by the Castroites in the rural districts.

The idea was to reassure the business men that the stores would be limited to the countryside. But behind this mollifying propaganda there was a plot to use the stores as fronts both to control the rural zones for communism and, later to push on into the cities.

Artine revolted against the duplicity of the whole business, and forthwith wrote a letter of resignation to Castro. "Be sincere with your people, Castro," Ar-



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time said. "Tell them that all business will be controlled by the state or will be forced towards bankruptcy because of state competition." As for himself, Artine announced to Castro that he refused "to lie to the men of industry and those who dream of investing in new industry."

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THE MISSING Alex Rorke, an implacable enemy of Castro who disappeared with his plane in the Caribbean region last September, used to shake his head over Artine, saying he didn't know how to fight. Maybe so.

But it was the CIA that botched the Bay of Pigs invasion, not the Artine leadership, if Haynes Johnson's new book, "The Bay of Pigs: the Leaders' Story of Brigade 2506," is accurate. For that matter, the revered Jose Marti, who sparked the Cuban rebellion against Spain in the 1890s, was no military genius, either. Yet Marti's humanistic words were what inspired some good generals to fight intelligently.

In a recent column I quoted Cubans as saying there would have to be three revolutions to restore freedom in Cuba. The first, Manuel Ray's, would be to install "Fidelismo Without Fidel." The second, Artine's, would be to restore political democracy. And the third, that of the libertarians, would be to revive the Constitution of 1940, which was a manifesto for economic as well as political freedom.

Well, that is what Cubans in Miami are saying. But it is pointed out to me that this does Artine an injustice. Said Artine, just last March, "I believe in social justice and in private property . . . I believe in a document that symbolizes the sovereign will of our people. This document represents the return of law and order; it represents the protection of individual rights . . . This document is the Constitution of 1940."

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